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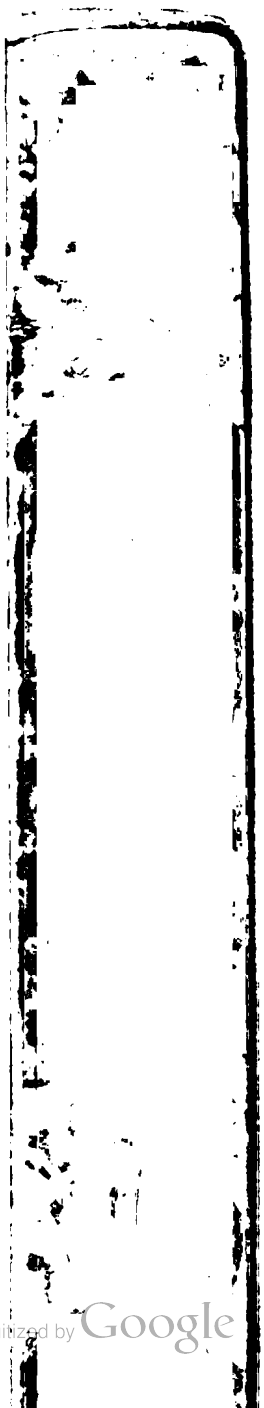
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1033. a. 1.

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Centrum Naturæ Concentratum:

OR THE

Salt of Nature Regenerated.

For the most part improperly called

THE

Philosopher's Stone.

Written in *Arabick* by *Alipili* a *Mauritanian*, born of *Asiatick* Parents; Published in *Low Dutch*, 1694. and now done into *English*, 1696. By a Lover of the *Hermetick Science.*

That which hath been is named already, and it is known that it is Man. Eccles. 6. 10.

LONDON,
Printed for *J. Harris* at the Harrow in *Little Britain*. 1696.

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Price One Shilling.

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The Engliſh Tranſlator

TO THE

READER.

I Cannot but recommend this little Book, of high worth and value to the ſerious conſideration of all Men; and heartily deſire they may ſeek and find that ineſtimable treaſure, that deeply lies hidden in themſelves, which this ſmall Tract with great clearneſs demonſtrates and lays before them: The higheſt wiſedom conſiſts in this, for Man to know himſelf, becauſe in him God has placed his Eternal Word, by which all things were made and are upheld, to be his light and life, by which he is capacitated to

know all things both in Time and Eternity: This is that precious thing which Adam *and* Eve *brought out of Paradiſe with them for their conſolation and refreſhment, and left it through their Offspring to poſterity. For it was given them after their lamentable fall, as the higheſt pledge of the grace and favour of God, and inbreathed into them as a new centre of their light and life, to comfort them in their baniſhment; for this alone, having all power and virtue in it ſelf, and being the central virtue and power in all things, or uniting it ſelf with them in an indiſſoluble band of love and union, was able to comfort them in their toil and miſery, to take away all their ſpots and defilements contracted by the fall, and at laſt through death bring them into Paradiſe again, and make them partakers of a greater glory than they had before, which was performed in the perſon of our Lord Jeſus Chriſt the*

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Son

Son of God and Man. This as it is the higheſt treaſure, ſo it comprehends and contains in it all other inferiour bleſſings, for ſo the Holy Scripture tells us, in him is hid all the treaſures of wiſedom and knowledge. Therefore let the high inquirers and ſearchers into the deep Myſteries of Nature learn firſt to know what they have in themſelves, before they ſeek into forinſick matters without them; and by the divine power within them, let them firſt heal themſelves and tranſmute their own Souls, then may they go on proſperouſly, and ſeek with good ſucceſs the myſteries and wonders of God in all natural things; let them retire into the inmoſt centre of their own hearts, and with their whole deſire, as with the magnet of their Souls, attract and imbibe the Divine Spirit there, which will readily enter, and intimately mix it ſelf with the Soul, and radically and ſweetly diſſolve it, and tur-

all its harſh, fierce, corroſive, rough and bitter eſſences, into a moſt pleaſant, ſweet, meek and friendly gentle frame and temper, and of all the adverſe contrary properties, will make one harmonious quinteſſential heavenly nature; and thus will they be inſeparably united, and the divine beams of light and love from the center of the Soul, as the Sun in the Firmament, will throughly penetrate and illuminate the whole Microcoſm; and the bleſſings from above and beneath, the upper and the nether ſprings will be his portion. But I would not detain the Reader any longer, I ſhall only add, that our Author being an Adept, and having obtained his skill by the alone Grace of God, and not by Man, may well be allowed his liberty of ſpeech, and his ſharp reproofs may be the better received, and tho' he ſeems to gainſay moſt of the Philoſophers as to his matter, yet he tells us it is his own experience, which

he

he has wrought with his own hands, and is to this day a poſſeſſor of the great Myſtery. Providence brought the Copy into my hands, which having ſeen I thought it might be an acceptable piece of ſervice to get it publiſh'd in our modern tongue; and tho' ſome may ſlight and reject it, yet others I hope will value it and find benefit from it, for whoſe ſake and for which end I undertook this labour, and commit it, my ſelf and them to the bleſſing and protection of Almighty God, in his Son Jeſus Chriſt our Lord, in whom I ſubſcribe my ſelf a friend and lover of all men,

E. Brice.

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TO THE READER.

THose hungry and thirsty Souls after Gold, courteous Reader, are deservedly to be driven hence in the first Entrance; for he shall not find what he seeks, who is incited thereunto by the pleasing allurements of covetous desires: let him who appears before the Lord with his Prayers and Desire consider his own Heart, whether it be pure and alienated from wicked desires; if not, he will receive his answer from that principle which moves him to ask, and will have his desire according to the impurity of his heart; but that the heart be pure and right, there is required much light, and much purifying fire to go before, and much constant

humility; for ſubtle fraudulency is hateſull to the holy Deity, and he that with it comes before the face of God, will be detected, and ſhall receive ſuch help as he deſerves: In ſhort, inſtead of the pure ſpirit, an impure and fraudulent ſpirit will meet him, armed with greater deceit, hypocriſie and appearance of light than he himſelf is; that Oracle will give to him an anſwer in his prayer, and by occult inſpirations will lead him into the labyrinths of a thouſand phantaſies, and ſeduce him. Like ſeeketh its like, and to what a man in his own nature does moſt nearly approach, that ſeemeth beſt and divine unto him, that alſo does moſt nearly approach to man, and ſets it ſelf in the place of God, and will give counſel to him that asks.

For as every one is, ſuch a God will he have, and ſuch a word; in the very Sons and Daughters of

God, according to the maturity of the ſpirit, more or leſs was the word more or leſs covered and veiled with an ænigmatical and typical ſpeech, the internal genuine ſenſe whereof none can well underſtand, but thoſe to whom the veil of the *Moſaical* law and figures is revealed. The *Iſraelites* received the divine word under the voice of a Trumpet, and beholding God, by *Moſes* ſeen in clarity, veiled under the coverings of thick darkneſs and thundrings were afraid; who if they had with *Moſes* been tincted with the virtue of the ſweet light, verily they had not ſeen the darkneſs, but the glory and majeſty, which in a manner appeared to *Peter* in Mount *Thabor*, whence it is that they which ſpeak from æternity, for the moſt part are lyers in time, becauſe of the too great diſtance between them, when Man takes that in a human manner, which ought to be underſtood in a divine.

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Wha-

What therefore is to be done? First to seek the renewing of his wretched heart in God in true and essential humility, to will to be without desire, without will, without the knowledge of any thing, and to cast away himself as an unprofitable piece of wood in the presence of the Lord, that he may make of it an Ark, or Chest, wherein he may work, wherein he may not find resistance from *Ihood*, from a strange fire, in strange motions, which may hinder the purity of the divine motions. This is necessary: For blessed at length are those dead, who cease from their own works, and so in God lose their own life, and part with all their own delights. Thou who stirrest up thy self to begin this work, art thou certain this spirit that moves thee is pure? certainly if there be the least impetuosity, it is not the spirit of God that moves thee, for he is far off from

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any

any impetuous desire. And truly this is the best *Examen*, that such a spirit that compells with force is far off from the spirit of divine truth, because we know that God inhabits not in the fire, nor in the earthquake, but in the still small voice.

Plainly another, in this way, ought to be a guide and author to thee: That will not presently succeed according to thy desire, which thy phantasie suggests unto thee: If thou art called to this work, he that is to shew thee the way, without which it is impossible to attain the end, will make himself known to thee by word of mouth, and will lay such strict bands upon thee, that presently in that very moment thou shalt cease to be Master of thy self or of thy work: for why does wretched Man attempt without the spirit of God to intermeddle with this work; or does he think he shall effect any thing in this matter, without an in-

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ternal word ſpeaking inwardly, or an expert Maſter.

Verily he deſerves to be counted a Fool, who thinks divine treaſures are not kept in ſtronger holds. But if any one thinks he will with feigned words deceive God, and with an impetuous deſire is inſtigated, and will conceive hope where there is none, and as the Poet ſaith, *flectere ſi nequeo ſuperos, Acharonta movebo*; let him look well to himſelf, and hearken to this admonition, leſt he invites ſuch gueſts from which it is very difficult, yea impoſſible to be free again. For God is a pure ſpirit, far diſtant from all terreſtreity. Let the tincture be as wholly as may be, yet the curſe and anger of God is in all terreſtreity and corporeity, which is a truth we certainly affirm. In that accurſed part the Devil finds an open entrance, through the impetuous deſire of Man, and in various ways deludes thoſe whom he

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he finds in his Kingdom, of which thing it would be very irkſome to bring examples: But God is a Spirit, and will be worſhipp'd in ſpirit and truth; and whoſoever is one ſpirit with him, will ſee that his ſpirit has the rule and dominion in and over all things, yea in and over Hell and the Devil, and will admire, and yet he will not touch the forbidden tree. Therefore where there is any covetous deſire, it were better for them to leave the work.

For ſeeing terrene things belong to the Devil, the Prince of this World, and this work is partly cœleſtial and partly terreſtrial, let every one know that is covetous of this Art, that the Devil has an entrance in his covetouſneſs, for it is his own proper habitation: For the corrupt nature of Man, and the malignant ſpirits by Man, do eaſily mix together; and what they are not capable to doe of themſelves, they

they are made capable of by Man, and they teach him the Science to use their power, and mingle their malignity together with it. But he that is ruled by the Spirit of God, will always behave himself in a passive manner, and if Heaven were opened to him, he would not enter in, unless he were sweetly introduced by a divine power, holy, pure, quiet, friendly, lucid and serene, beyond his own will and expectation. Nothing can remain in the divine fire, which *Jesus Christ* has not wrought in the Soul, in the light of his Conscience, by which every one may be saved without an historical faith, whether he be Christian, Turk, Jew or Gentile. He that is faithfull to that light in the smallest things, shall receive a greater light in greater things. The word which was with God from eternity shineth in the darkness, as *John* writeth, enkindleth this light in its beginning,

and

and more and more enkindles it as man is faithfull, as in its own propriety, in eternity, and what is there wrought is a new birth, plainly another thing from the Natural man, and it worketh all those things which the Natural man cannot work; as the Imitation of Christ in meekness, and patience, and self-denial; and it seeketh, and with ardor desireth to perform those things which are written from the Lord, *Matth.* 3. 4, 5, 6. He that hath built his house on this foundation, that in all fights against natural motions, he first seeks the renewing of his heart, his structure will not easily be overturned by the storms, but will stand against the swelling waves of the Sea: it will swim above them as in an Ark, by the power of a well exercised spirit. He will know the Devil and the Dragon sitting on the waters, and will overcome him. But he that,

as

as *Solomon*, by a large effusion of gifts (without essential regeneration) founded on death and desertion of the spirit of grace, thinks he can stand, will be much deceived, and in the end will see the slippery firmness of his foundation. Whoever had greater knowledge than *Lucifer*? who greater riches than he? was he not the greatest of all the Angels? could all those gifts help him, who had not yet sufficiently learned to bridle his own motions? therefore there is need of the opposer and slayer of this diabolical poison sown in us. What is without us can help us nothing; but it must be born, wax strong, and exercise its power over us; our *Esauitish* birth must be opposed and overcome by the *Jacobean* birth *Jesus Christ*, in the womb of this principle by the power of love and patience. All knowledge and riches cannot save us from the judgments of the Father,

ther, nothing is admitted to his purity but what is from the ſpiritual ſeed of his Son.

He therefore that in all things acknowledgeth juſtice, and in juſtice, mercy, and well underſtands, that where ſin is, it is his own fault, and of thoſe good things which he hath received and doth daily receive judgeth himſelf unworthy, yea unſufficient for any thing, who after that he has been according to the fleſh and ſpirit judged, he will in humility of heart remain ſafe from all flatteries, and poiſoned darts of the enemy. But they who like thieves come and arrogate that to themſelves which belongs to God, and attribute that to God which is their own, ſhall one day hear that voice, *Friend how cameſt thou in hither, not having on a wedding garment?*

Truly none ought to be ignorant of this, that myriads of ſpirits are gone forth to deprive men of that nuptial

nuptial garment, through a too great desire after knowledge and miraculous gifts. And these truly are natural spirits; but the Devil, who envies man that glorious vestment, mingles himself with them, and by all means studies to deprive man of his rightfull inheritance, which he receiveth in the diligent imitation of his Saviour. Therefore it behoves the searcher of the Art to be wary and vigilant. For there be many who are destitute of true Regeneration, yet have great Gifts, and acquiesce in them, not remembring the deluge will come and try the foundation of their house. But when they are tryed it will be sufficiently manifest that they have lived in their own desires, error, or conceit of themselves, and have not yet the patience and continency of the lamb. There is no necessity why we should strive so much about the process of the outward stone,

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the

the inward is far more excellent and more noble.

Neither do I deny that I have known men unlearned and ignorant of Nature rather Servants to Covetousness than Priests of Nature, yet such to know the Art, who unless they had been governed, yea overruled by a higher spirit, in their rustick simplicity had fallen into the greatest perils. The things I speak are strange, yet most true. I have known one, who had the Art, and was a *Magus*, and yet scarce had the reason of a Man, who without the spirit leading him in every thing could scarce live a day. I speak this therefore, that those who promise so many divine mysteries of the Art, do not believe it is not in the Art, but in a natural ingeny of rightly using the Art, which hath need of a divine light and illumination of grace. The Art of it self makes no man wise, neither that an incurable Dis-

ease

case has been cured by the tincture, I know it; neither have I been made more wise by it than before, and I know that others have not gotten divine Wisdom by it. From whence it appears that it is natural; therefore if there be any made more wise by it, they attribute that rightly to the divine Light enlightning the Mind, and causing Tranquility there, and all Virtues which every one by this Art cannot get: Many without this Art possess more than the very Possessors of it. There be many that think the Possessors of the Art to be rich: But what does it profit a Man to be rich, and not to be able to make use of his Riches, but at the Will of another? That is good indeed to a Man, to have his Will one with the divine Will, who hath Tranquility of Mind, and is free from all Desire. But this is indeed a Tantalizing pain, to see beautifull Apples, and not dare to taste

taſte them; and in the midſt of Plenty to be poor almoſt to the loweſt. I ſpeak not this of thoſe who in the Croſs ſeek for Roſes, to whom the Croſs *is* a delight, who have devoted themſelves to the Croſs, but of thoſe who have gotten the Art, before they have been internally renovated, which brings with it a deſire and longing after the Croſs. Let every one therefore know, that the Poſſeſſors of the Art are *Magi*, and have Spirits aſſiſting them, whether they poſſeſs it in the Love or Anger of God; Therefore they deſervedly are laugh'd at, who think they can deceive them. Of this there is no time now to diſpute, how many ways the Art may be had: But this I know, all do not poſſeſs it in Purity; yea, there are very few that poſſeſs it ſo, that they contract not Loſs to their Souls thereby. But they who poſſeſs it by the Love of God, will appear

pear in their time, when a better order of things from on high ſhall be born; and now they are prepared for that time: But let none ſeek them for the Art, for they know to whom they ought to come, and will anſwer him, though he does not ask; and their number will be greater, when the Adamantine hearts of Men are cloven, and made more fit to receive the divine Graft; for this cauſe the rumours of theſe things will more encreaſe, that Mortals may know upon what a ſlippery foundation their Riches ſtand; for this Art, in its time, will be helpfull in the deſtruction and overthrow of the Anti-chriſtian Kingdom, together with other means from God. What the Author writeth of the Books laid up among the Sophy of the New World, without doubt is true; thoſe Writings are reſerved for the New World, which from that Orb have come to my underſtanding:
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ſtanding: There have plainly been ſingular things which the wickedneſs of the world hinders a freer diſcourſe of them. But this thing only I would have none to be ignorant of, that whatſoever comes to the hands of any one under this name, ought with great diligence and circumſpection to be examined. One may eaſily be deceived with writings having *Solomon*'s name in a deteſtable manner prefixed to them. Alſo to ſuch men whoſe minds are upon the earth, ſuch terrene plutonick ſpirits, in good figures are wont to appear, deluding covetous men divers ways, and teaching them divers arts under the name of *Solomon*'s wiſedom. It were good for theſe Καπνοδαίμονες to inhabit only in the earth. But alas now above the earth every where they aſſume bodies to themſelves: But I will no longer now inſiſt on Alchymy. I only ſay this, there is

open to the infernal ſpirit a great ingreſs in thoſe ſpirits, who are in conjunction with the nature of Man, and ſo being taught to join Agents with Patients, they perpetrate all evil by that more powerfull ſpirit, and bring the ſimple into ſnares, promiſing many things, and in the end perform nothing, but deſtroy Man and lay him naked; therefore it is our duty that every one ſhould learn to beware of theſe, whether they be under the forms of Men, or forms of Spirits, leſt he come to a too late and inglorious repentance. Farewell Reader, and another time expect more of this matter, from thine,

H. C. K.

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THE PREFACE OF THE Belgick Interpreter.

Vino vendibili non opus eſt ſuſpenſa hædera.

THIS Treatiſe without many Elogies will commend it ſelf. The Author, as I have been informed, both from the relation of thoſe that were familiarly converſant with, as alſo from his own Writings, was an Aſiatick Mauritanian, *his name* Alipili, *who having abdicated Mahometiſm, and embraced the Chriſtian Faith, ſet forth divers Treatiſes, of which only this, as I am certainly informed, is in* Europe, *and is come to my hands: As to the honeſty of the Man, his virtues and liberality to the Poor, all ſay of him that he privately poſſeſſes*

hidden treasures unknown to all men: But all that know him account him the true possessor of the Universal Tincture; I my self am certainly informed by those that have been eye-witnesses, that he with a small quantity of his Regenerated Salt, hath divers times transmuted a great quantity of base Metal into good Silver and Gold: It is also well known to many, that an eminent person, with a little quantity of this Regenerated Salt, communicated to him by Alipili *himself, had transmuted six thousand parts of common Lead into the best and purest Gold in the presence of many, beholding it with admiration. This Salt is the Subject here treated of.*

Centrum

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Centrum Naturæ Concentratum:

OR THE

Salt of Nature Regenerated.

THere is no Subject I believe to be found in the World, which hath ſo much exerciſed the Pens of ſo many Men, for which ſo much labour is loſt, which by ſo many ways is ſought after, as that which they improperly call the *Philoſophers Stone*. Many have found deficiency of Wit, and want of Money, but the wiſh'd for end very few attain unto: Becauſe thoſe who have ſought this Art, being ſwayed by a greater deſire after Riches than Wiſdome, it is but juſt they ſhould

ſee the perverſe fruits of their vain deſires. For ſeeing the root of all evil is the luſt after Honour and Money, it is neceſſary that unlucky and unhappy effects ſhould ſpring from thence.

O ye vainly labouring *Alchymiſts!* how well had it been for you to have known your own peace and ſpend your time in better ſpeculations and operations! Deſiſt from ſuch a labour, and take care for that which is incumbent on you, to ſupply your Wife and Family with neceſſaries for the Body. You are not called to the Prieſthood of Nature, you have not received the talent that is neceſſary for this Office, you ought to be content with food and rayment; you brought nothing into the world, you will carry nothing out; naked came you in, naked will you go out, and in nakedneſs expect your reward.

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What

What do you think the Lord will say to that Servant, to whom with others he committed the care of his Houshold, and culture of his Land, that he should gather in the Fruits of the Field, and take care to lay them up in his Store-houses: If he forgetting his Office, will with the other Servants take upon him the care of the Sheep, do not you think he shall receive of his Lord stripes for a reward? O unfaithfull and wicked negligence of his family-business!

Whosoever thou art, Prince, Lord, Priest, Lawyer, Physician, Tradesman, Labourer, Citizen, Ploughman, will it not be truly said, thou hast not performed thy Office, if omitting of it, thou betake thy self to another business, by which thou thinkest thou canst do greater service to God and thy Neighbour, and forgettest thy own business, by spending thy time and

labour in vain chymical operations? Dost thou think it a sufficient excuse of thy perverse labour, if thou say the Subjects of thy Kingdom are too heavily oppressed with taxes, that many Countries lie waste? we must connive at much knavery, that the Revenues in our Exchequer be great enough to support the magnificence and state of the Court. Yea, they say, if we learn the Gold-making Art, all things will be free, all things trim and fair. Love and Righteousness will rule. The Priest promiseth, if he knew this Art, to perform Religious worship without hire: The Lawyer will no more foment brawling contention, but seek peace and justice *gratis*: The Physician will cure the sick without Money: The Tradesman, Labourer and Ploughman will live at ease, and labour no more having found this treasure, nor will they be any more sollicitous in the outward care

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of

of their domeſtick affairs; but, as they ſay, will begin to ſerve God with a peacefull mind.

But this I would not have you ignorant of, that every Order of the State is appointed by God. The Prince to rule his Subjects, and if he be a Chriſtian indeed, whoſe Name he profeſſes, only to doe the will of his Heavenly King, his Subjects will follow him in the fear of God in Humility, Love, Obedience, and Righteouſneſs will reign. The bleſſing of the Lord will be upon thoſe that inhabit the City, and on thoſe that dwell in the Countrey: Bleſſed ſhall they be coming in, bleſſed going out. The Lord will be an enemy to their enemies, and will overthrow thoſe that riſe up againſt them. Fountains ſhall be in the Fields, and new Wine and Corn ſhall not fail. Their Heaven ſhall diſtill down the dew, and the Mountains ſhall afford abundance of Air

and there will be no need to seek after the Gold-making Stone of the *Sophy*; but superfluous and useless are so great costs, calamities and sollicitudes, mixt and aggrevated with the tediousness of so great labour. The Food and Rayment which the Preachers of the Word require, let them expect it from their hearers. None will deny to the Lawyer his due reward, if with sincerity he perform his Office. For Tradesmen, Citizens, and Ploughmen, it is better to work than be idle, from whence if it should so come to pass, doubtless the Commonwealth would receive the greatest detriment, as also the things belonging to the ground.

The Lord hath instructed Man to seek his Bread in his sweat, and during the time of his life, to till the Ground, till we return to the Earth from whence we were extracted. *Paul* served both God and

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Man

fervently in preaching the Gospel, yet nevertheless he wrought with his hands to get his Bread.

Idleness is the Mother and source of all vice; to put a Sickle to another man's Corn is contrary to equity and the divine precept.

If thou hadst the possession of the Stone of the Wise men, it is to be feared thou wouldst be too fat and luxurious. Thou mayest easily forget thy Creator, and lightly esteem the Rock of thy Salvation. Therefore it is better to abide at home, and in simplicity to maintain thy self, to fear God, and obey his Commands. Be thou rich or poor that will not help thee. To the good all things shall work together for good; mind thy duty faithfully with fervent desire, and learn by the example of other men, who having been busied in strange occupations, have yielded their name and substance to lamentable tragedies.

Every one may live of his own Revenue. If he desire to serve God, his Neighbour and himself, he will find work enough, and will have no leisure for vain chymical labours, if he diligently study to observe these three duties, with his whole heart, soul, and all his might, and valiantly and strenuously to fight with the Flesh, the Devil and the World. Make trial of this for once in divine power, with thy whole heart earnestly incline to piety, and whatsoever thou wouldest be done unto, do thou to others; love those that hate thee, bless those that curse thee, and do good to those that seek thy life; hate thy flesh, and all those things thy flesh delights in; bridle the unruly motions of thy mind, forcibly compell and gather them together, from the tumultuous and wide spreading inquietude of the circumference into the quiet and calm centre of thy mind, then

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shalt

ſhalt thou hear in thy ſoul a ſweet tranquillity and pleaſant whiſpering, which will not permit thee any more to precipitate into that acute and ſinfull fire, from the holy and pleaſing light. It will forbid and drive thee from pride, ſelf-love, and deſire of Gold, and will command thee always to be content in humility. After this change thou wilt be plainly another Man, and nothing will grieve thee more, than the time thou haſt ſpent in ambition, covetouſneſs of Gold, and voluptuouſneſs. Then the wonderfull works of God, and the creatures always before thine Eyes will be admired, and thou wilt ſay, O Lord, I rejoyce in the works of thy hands; in thee I very well ſee Omnipotence, and Divine Wiſdome, neither is there any need to the underſtanding of theſe incomprehenſible things, to deſire to know and ſearch out the great myſtery of the Philoſophers.

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Mind

Mind what I now propound to you: Which is most difficult to apprehend? either this, that of the base Metals; Lead, Tin, Copper, Iron, Argent Vive, may be made a Metal more excellent than Gold: or this, that of one Grass, or Herb, or Fruit, may be made Milk, Blood, Flesh, Bones, Hides, Skin, Hair, Bristles, Salt, Oyl, Sour, Sweet, Resin, Dung, Wine, Sand and Gravel, Bladder and Reins, with so many Juices and Moistures; I say, whether this is not a more excellent miracle of Nature, that of this Herb and Grass may be made an Animal Seed, out of which a Man, or other Brute, without addition of any other thing at length proceedeth, than that of the base Metals, Gold is generated. That I say much more deserves admiration than this: Because the transmutation of the base Metals into better, abideth and hath its procession in one and the same

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scale

ſcale of Nature, in the ſame Metalline Kingdom. But Bread, and Graſs, on which the Animal Creatures feed, is by the Salt of Nature tranſmuted into very many and various ſorts of materials in them.

Here is a great and hidden myſtery of Nature, which whoſoever underſtandeth, does penetrate into the moſt intimate centre of Nature, without impediment, and may, by the divine aſſiſtance, have and enjoy it.

But becauſe the growth of Animals, increaſe of weight, and tranſmutation of Graſs, and Bread into an Animal is a vulgar ruſtick Science, and perſpicuous to all men, the more learned mind it not, but ſeek novelties, though of leſs value and unworthy of their conſideration.

If thou canſt, my Friend, make that ſpirit familiar to thee, which by its energy in the Animal Creatures

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tures maketh all things that enter into them to live an animal life; what and how great an effect, doſt thou think, that ſpirit will produce if thou joyn it for the Agent to a metalline nature? There have been many induſtrious ſearchers of Nature who have attempted this, but have not found the end they longed for.

Therefore my Friends, firſt learn thoſe things that are obvious to your eyes, before you ſet your mind to find the cauſes of things remote, immerſt in profound darkneſs, and hid in the depth of the earth. It is ſufficient for you to know God and your ſelves, ſeek with joy true ſincere and holy love: It is enough, if by this means you have gained for your ſelves treaſures in Heaven, which neither moth nor ruſt can conſume, and in which there is no fear of thieves.

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Leave

Leave off from vain chymical labours, and bridle your exceſſive deſire after the Philoſophers Stone: your labour and coſt will daily increaſe, your hopes will decreaſe: of a thouſand ſeekers there will be hardly one Adept. Thou Reader, whether thou wilt be one of theſe, a poſſeſſor of ſo great a good, wilt very much doubt, if right reaſon bear any great ſway in thee. The moſt wiſe and ſubtle in this way have failed, and with all their wiſedom have not obtained their end.

Therefore ſpend thy time after the eternal bleſſed life, becauſe thou art not certain whether this day thy ſoul ſhall not be taken from thee. Look whether thou canſt give a good account of thy life here. Conſider whether thy ſoul has acted well in the houſe of thy body? whether it has not too often provoked it by inordinate motion? whether it does not yet burn, and is inflamed

med in the fire; void of peace, wherein is trembling, fear and horror; darkneſs, cold and miſery; ſtirred up by the fierce inordinate motions of the mind? whether the Salt of thy Soul has not loſt its ſavour, be not made acid and corroſive by ſuch an impetuous heat? what kind of ſavour will thoſe exhalations, and bitter exits of thy heart yield to the bleſſed and ſweet palate of God Almighty? will not the Holy God ſpue ſuch a ſoul out of his mouth?

O my Friends, you have not one moment of your life ſecure from death; labour ye and find your ſelves, and tranſmute your own ſouls, which have attracted the hardneſs, coldneſs and impurity of Lead, the auſterity, bitterneſs and ardent nature of Copper, and inconſtancy of Argent Vive, and by the Divine Spirit render them peacefull and better: Becauſe this Spirit, like the

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Spirit

Spirit of the Air before your mouth, is always hovering before your souls, and continually moving it self, which with a gentle and pleasant whispering greatly desires to be attracted by your will.

O Man draw in this Spirit; for this will warm thee, yea even melt thee by its holy motions, and as in an open melting fire, will tinge thy soul with love and wisedom, to make it perfect and more excellent than any Gold, that the corrosive Devil can no more corrode, disturb or bring any change into it.

But if these my friendly exhortations, which God forbid, find no place in you, I will set before you honour that is good; a good Name, your own Repute, and Money, for the sake of which in a thing uncertain there is so great waste of treasure, such sottish dilapidations. If thou desirest to be a Politician, wise and prudent, thou very well

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knoweſt that a little in the purſe is better and more certain, than that which by a vain and uncertain hope may be expected. You have known that thoſe, who with great labour ſeek the Art of making Gold, are the common talk of all men; and when they have found nothing, are mock'd and ridicul'd of every body; every one calls them fools (and that not without reaſon) becauſe they ſuffer themſelves to be deluded by thoſe, who put to ſale lying proceſſes, and proclaim through the world their Arcana's. For by theſe they give their money for ſmoke, and when they have been ſufficiently diſquieted and vexed by them, and have loſt their time and health, and the Gold they ſought for, being ignorant alſo what Gold is, whence it is, and what kind of matter, at length they come to a too late, inglorious, yea infamous repentance. Therefore I exhort thoſe that would

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avoid

avoid this precipice, to remain in the beaten and common road, which is plain and leads not aſtray.

But I do not dehort thoſe from any further ſearch into the wonders of God, who have been called by a divine ſpirit to a divine light, who being drawn by true humility ſearch into the wonders of nature, and deſire to communicate and make them known to their Neighbour, who being filled with unfeigned and ſincere love, in the poverty of their knowledge, and that little of the gifts of God granted to them, are found faithfull in the leaſt things: but rather I exhort them to it, and ſtir them up to go forward fervently, and in ſimplicity of heart follow that light, which in this darkſome way I kindle in this little Book. But they ought throughly to examine themſelves, without any flattery or ſelf-love, whether they are ordained

ordained for this Art. Whether above all things he love God, and his Neighbour as himself; and whether he will freely help the poor, because a drop of water and one mite seasonably given in ones poverty, and from a true love to our Neighbour, is as great in the sight of God, and will have as great a reward as a large quantity of wine and money given by the rich. If their life agrees with this rule, they may go on to the full knowledge of nature and obtain their desired end.

They lose their labour and cost, who with great carefulness rise early and sit up late, and eat their bread in anxiety: For the Lord bestows it on them that love him while they sleep, who seek the Kingdom of God and his righteousness: that is, he who patiently endures divine judgments, and in all judgments, though he be judged, and his soul is grieved, and even against

nature

nature is forced to endure; yet always he acknowledges and understands that God is just, good and merciful, and does acquiesce in his justice, and desires not to enter into the Kingdom, but by the fiery trial, purification and obedience to the word, his reason being made silent, the passions of his mind tamed and subdued by a power supernatural, to him all other things shall be added.

But I shall here speak no more of the holy silence, nor use many words of the nature of this Mystery, but will set upon the thing it self, with the help of God. And because I am certain that the wise will observe their duty, but the foolish shall get nothing, I will begin after the finishing of this Prayer.

O God

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ordained for this Art. Whether above all things he love God, and his Neighbour as himself; and whether he will freely help the poor, because a drop of water and one mite seasonably given in ones poverty, and from a true love to our Neighbour, is as great in the sight of God, and will have as great a reward as a large quantity of wine and money given by the rich. If their life agrees with this rule, they may go on to the full knowledge of nature and obtain their desired end.

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nature

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O God our Father, thou Lord of every good thing; thou who wouldst make all things by thy word, who hast formed Man by thy wisedom, that he should rule over every Creature, which thou hast made: give me wisedom, which is always round about thy throne; neither drive us back from thy face, for we are thy Servants and the Sons of thine Handmaid; weak and infirm, and of few days, full of errour and unconstant; neither are we fit or able without thy help, to render unto thee in this our office that talent which of thy bounty thou hast committed to us, with that increase we ought. All perfection is from thee and thy wisedom, but there is no capacity or worth in us; send unto us and enlighten us with thy wisedom which cometh from above, send her with a ray from thy holy Heaven, from the Throne of thy Glory, send her that she may be with

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with and labour with us, that we may know thy will; grant that she may lead us by her glory, that the works of our hands may be accepted with thee; for nothing can be accepted by thee, that is not wrought by her in us; and so it will come to pass, that we shall see thy truth in thy creatures to be admired. O Lord, our Cogitations are full of error and doubts, and darkness environs our judgment. Send thy holy Spirit from on high, and enlighten us, that we may always go in the right way that we may perform thy will, to the honour of thy holy Name, and profit of our Neighbour, through Jesus Christ. Amen.

WHen that matter, wherein *Lucifer* held his Reign and Center, had with him and his Angels, or out-going Powers, put on the nature of burning and corroding fire, by a too great and inordinate motion (whereby he desired to ex-

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alt his light, and render it equal with the Deity) and from the nature of light was turned into obſcure darkneſs. There was progenerated from the light, in the firſt place Air, then from the Air a Miſt, and laſt of all from the Miſt a Viſcous Water. And here doubtleſs this Water, through the bitter, vehement and ſtinging cold, the light being taken from it, (and further and further would have departed) had ſuffer'd the force and power of an horrible Coagulation, unleſs God had a-new ſent in a ray of his divine light for a new Center, and conveyed it through the whole matter, (for the Devil ſhall no more be the Center of this World) the agonizing matter perceiving the ſplendor and ſweetneſs of this light began to awake. The bitterneſs of the corroſive, greedy and auſtere power, moving thus ſtrongly, decreaſed; and the ſtupified matter,

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as

as it were in a fright began to conſide in the form of a glutinous Water.

God would not that the whole Heaven, Manſion and Kingdom, or Matter, wherein *Lucifer* reigned, ſhould be utterly deſtroyed, which before the Fall had its word, light and motion from him as from the Center. For this Matter was not made ſuch by its own will, but by conſtraint, in the ardent imagination of the overruling ſpirit or intelligence: For this ſpirit did with force exerciſe his rule and magical power in the Matter. From thence the ſweetneſs of the light departing to its original, left the corroſive darkneſs to the burning deſire of the ſpirit, and the moſt kind motion of the heat, was changed by the horrible attraction and vehement compaction of the Cold. The ſerene face of Heaven did put on the ſorrowfull countenance of the terreſtrial Water, and Wateriſh Earth.

But God, willing to bring the *Idea* of the world, which from eternity he had a knowledge of in his mind into figures, began to make ſomething new, in which he could ſet forth the manifeſtation of himſelf, and have complacency in it. Therefore he began a new Creation, and by his ſpirit with his word expanded the Matter, and divided it into three, which working together in one harmony, an effluvium from one to one, by one thing, ſhould be the beginning of all things, yet ſo that one of thoſe three cannot conſiſt without the other two; ſo there is made out of this one Chaos, or viſcous Water, a fixed, fluid and volatile, Body, Spirit and Soul, Earth, Water and Air. The fluid ſpirit is too unconſtant, the volatil ſoul too ſubtile, the fixed body too groſs to receive that infuſed power of the light to its motion. But when from this threefold union a fourth generation

tion ariſeth, there is the ſeed of love, and the center of vertues and powers; a center that cannot properly be named Water, for it is a viſcous Earth, in which is the Water of Nature, and yet it is not Earth, becauſe it floweth and maketh moiſt, neither is it Air, becauſe it may be handled and reſts in ſtillneſs; and yet it is Air, Earth and Water together, the birth of a triple union of Air, Earth and Water. The various Creatures ariſe from heat, moving it ſelf in the Animal, Vegetable and Mineral Kingdom, which thus from unity return again to triplicity, and appear under the figure of Air, Water and Earth.

Infinite is this proceſs of Nature, there is not a *Materia* whether Vegetable or Mineral can propagate and multiply its ſelf, unleſs its Seed be firſt made a viſcous Water, or is already ſuch; all the Animals are progenerated and procreated by ſuch a

Water; in all vegetable Seeds, that viſcous whiteneſs appears before any thing can grow from it. The very Minerals and Metals proceed from ſuch a viſcous Water, and muſt of neceſſity return to it. Thus without any addition in themſelves, they ought by the Artiſt to put on a better nature. If any Animal, Mineral or Vegetable arrive to a radical ſolution, inſtantly will appear either a viſcous Water or Earth. Therefore the ends of things do excellently agree with their beginnings.

But now in every viſcous Water, there lies hid intimately in the Center, a hidden Center concentrated, which I call by the name of the *Salt of Nature*. This Salt is the Light of the World. Every where where it fixes its ſeat it drives its circumferences to motion; it does illuminate, ſtrengthen and uphold them in their motions. But this very

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Salt

Salt without the Divine Spirit of Nature does adhere and is annexed to the inviſible ſpeaking of the Divine word, and by this light is nouriſhed and moved.

This is that Salt, which *Chriſt* among all created things only called good: And it is that Spirit which aſcends up into the Airy Heaven, and which again deſcends, which reſtrains the Winds, and holds them in the Fiſts of its power, which gathers together the Waters into their places. This Spirit of Salt is the *medium* of all things, by which the higheſt are knit with the loweſt, and keep in harmony. From both the Natures, both ſuperiour and inferiour, it hath nutriment in abundance; and in like manner doth give and divide its plenty to all things. By it and through its virtue Vegetables and Minerals do grow, and by it the divine Power doth perform whatſoever he will, in the

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Firmament, in the Air, the Earth, the Sea and all in deeps. By this he commands the Clouds to appear from the ends of the Earth. This Spirit is the cauſe and beginning of the Lightning and the Clouds; he commands the Winds to come from hidden places. This Spirit is the Inſtrument by which God wills that terrible thundrings be heard from the Clouds. For this cauſe the fatneſs of the Earth is in it, and wonderfull plenitude of benediction. Without this nothing in nature can ſubſiſt. It is found every where; the pooreſt as well as the King ſeeks his nouriſhment from it, and conſervation of his vital Spirit. O Lord, how great and wonderfull and how many are the works of thy hands? Thou haſt ordained all things wiſely. The Earth declares thy goodneſs and fullneſs, who filleſt all things. Praiſe ye the Lord. *Hallelujah.*

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From

From this Salt, if it be regenerated by an Artiſt, a wonderfull and noble thing proceedeth; which maketh every corroſive thing ſweet, every weak and infirm thing ſound and ſtrong. This thing giveth both Riches and Health; and in this life it deſerves the name of a moſt pretious Treaſure. Neither is there a greater thing amongſt viſible things which exiſt in this time than this, which ſometimes the Lord beſtows upon ſome men for a ſpecial cauſe. It is a Type and Image of the Reſurrection and Immortality; and our Heavenly Father, by the operations and exiſtence of this Eſſence, hath in great perſpicuity made plain unto us the underſtanding of the higheſt Myſteries. I have ſeen by this thing as through a Glaſs, the Image of the Creation, and the diſtribution and ordination of that Maſs, which they call the Chaos, the amicable Seed or *Effluvium* of the 3

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Principles, the separation of that Seen into various forms: I have also seen by this thing, how the Eternal Word was made Flesh; I have seen the internal splendour of his glorious light, and the veil of the Humane Flesh, by which as by a Cloud that glory was cover'd; how he walked among the *Pharisees*, doing many Miracles; and because his appearance was in so mean a figure, they inflicted on him the highest contempts and torments; and last of all undergoing death, he entred into the Sepulchre, and with a glorious and clarified Body ascended up into Heaven, and from thence how by his Spirit he freed his Brethren and Sisters from infirmities; and how even to this day by the holy *Effluvium* of his light and tincture he flows into prepared and faithfull Souls, and there makes all holy things holier and better, and at length perfects them until the day of the

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the univerſal and laſt Judgment, and the time of the new World. Great are the works of God; he that ſets his mind upon them, will find his delight in them. He hath left the monument of his wonders with us, he who is for ever mercifull and kind. *Hallelujah.*

But although this Salt as has bin ſaid is every where and in all places according to number, weight and meaſure, every where the matter of every thing, yet it cannot ſo eaſily be found, neither is it out of all things fit to all things.

He that deſires to make Gold, he ought to be careſull to go about it by Gold, or the neareſt matter to Gold, ſay the more wiſe; and it is their opinion, that the change of any one thing into a better, cannot proceed unleſs it be in its own ſpecies, kind and likeneſs; and ſo they have believed that Animal, Vegetable and ſharp powers, avail nothing

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to

to the perfection of Metals, but are altogether unprofitable: but they affirm, that every of the three Kingdoms (as they call them) is in its own nature separated and divided from the other.

This is a perverse opinion in him, who desires to shew the way in which I will not goe. But I say this, that all things come, grow and proceed from one root; but the only diversity of the matter and motion causeth the diversity of the subjects. One virtue and power filleth the universal orb of the Earth and Heavens, and bringeth it self into forms and figures, gross and subtile, sweet and sour, hard and soft, Animal, Vegetable and Mineral.

But I cannot at this time pass over this in silence; that that Spirit and Universal Salt of Nature, though it be neerest to the breath of the divine speaking, and ministers to all things its increated power: yet it

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can

can produce nothing new; but is only made use of by the word of God, sustaining and upholding all things for the sustentation, conservation and motion of those works, which sometime began to have their being by the alone word of God creating them.

Here those Doctors are to be reproved, who make that noted difference between the nature of Animals, Vegetables and Minerals, and feign as it were three Kingdoms of the things of Nature, altogether unknown and never seen by her Priests, and they daily cantradict themselves, and the thing it self, and evident experience, speaks against them: for they administer infinite mineral and metalline Medicines to an Animal, or sick Man; and themselves confess and say (when these Medicines are prepared without fire or corrosive liquors) that the sick much better and sooner recover their health

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health from these than the others: For healing is nothing else but the correction of the acid and degenerate spirit; and because that which is corrupted cannot be corrected, unless the corrector from its first essence radically enter into that which is corrected, and inseparably unite it self with it, all must of necessity grant unto me, that the essence of Minerals and Metals may very well unite with an Animal nature; and if they may in their first nature be united and be of the same essence, it is necessary that the diversity and dissimilitude be only contingent. Neither do all Metallicks nor *Calx Vive* produce so sudden and good an alteration to the spirit of Vitriol, or Emetick Salt, as Crabs-Eyes, Shells, and Bodies of that kind taken from the nature of Animals.

Aqua fortis will not touch on Gold unless *Sal-armoniac* or Salt of Urine be added to it. The fat of Eares

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will

will augment the weight of Ducats, if they have not the due and desired *pondus*: others make use of new Horsedung to increase their weight, or put them for some time under the soles of their Feet, that their strong sweat might penetrate or tinge their substance.

Those of the East Countries have known how to make Gold coloured or flexible, and to give to Copper the most elegant and durable colour of Gold, by a certain animal fat: and whoever will make trial with Man's dung, or the dung of little Children in a due manner, may in Silver in its separation from the Gold gain some grains of Gold, if he proceed rightly. Wheat bruised into most fine parts, and stratified with finest lamens of copellated Silver, put into the Fire in a cementary vessel, exactly closed, and made red hot and combust, in the *examen* of *Aqua fortis*, Gold will be left from

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from the Silver. New and freſh Butter, by a ſimple manual is apt to extract the tincture of Corals from the ſtony nature. That unconquered Talk mocking the vexations of the Alchymiſts, and all Fire, ſuffers it ſelf to be diſſolved into an oily ſubſtance by nothing ſo well as Vegetables, but chiefly by Animals, as I very well know. The Oils and vo'atile Salts of Herbs extract the tincture of Sulphur. Neither is it needfull here that I make a long Diſcourſe of the virtues of Spirit of Salt, and Oil of Tartar, for their radical operations on Metals and Minerals is more or leſs ſufficiently known to any one skilled in the Chymical Art. But I think without Wine and Man, can never any make a true, perfect and genuine tincture.

How Graſs, Herbs and Bread gives food to the Creatures, conſerves them and makes them better,

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and in them is changed into various matters, is above ſpoken of.

It is a thing well known to Countrymen, that Vegetables are made better and fatter by the dung and urine of their Beaſts that feed on Vegetables.

Man himſelf to his own coſt feels the vegetable and mineral virtues in his own Body, and apparent dolours compell him oft-times even againſt his will to confeſs it. The ſand and gravel in the Reins, muſt it not be confeſſed it is of a mineral nature; or have they any other original, than of the juices of Animals and Vegetables, which Man feeds on? Is it not certain that Gold has grown between the teeth of a man's Skull?

I my ſelf by the Grace of God prepare a matter out of Animals, which in preparing it in a ſingular way for what I uſe it, affords unto me, one way Animals, another way Vegetables; again another way, often

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often using the same thing, Minerals and Metals, *Argent Vive*, true Copper, Vitriol, Chrystal Glass of *Saturn*, Lead, and the viscous and glutinous first substance of Minerals: All which this only one matter affords, without the addition of any peregrine thing, of it self, and of its own only proper substance; but I am too open, and transgress the prescribed limits. He that desires to know more, let him in simplicity follow the simplicity of Nature. I only propounded this to my self, to shew in short, that Animals, Vegetables and Minerals are one and the same in their essence, and that they differ in themselves, and are distinct accidentally only, in respect of a greater or less perfection, and in their fountain and root there is no difference: But that the Salt of Nature is every where, and in all things to be found, according to the Nature of every thing, in due weight,

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weight, number and measure; but it is not alike easie to educe it out of every subject, neither is it apt or fit enough for all things out of every matter, especially for that which they call the Philosopher's Art, or hath it a virtue desired and sufficient for so great a work. Therefore the best in all nature ought to be chosen, unless the industrious searcher propound to himself to lose his labour and cost, and would gain his desired end. *Hic labor hoc opus est.*

But now to search out and find the Universal Centre of all Creatures seems to be a matter of no small difficulty, and verily it is sought of many, but found of very few. When yet the thing is not so difficult, if with a perspicacious and due attention we consider the holy Scripture, and reading it throughly mind the genuine sense of the words.

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Man

Man therefore (without any dark cloud or veil, or any ænigmatical hieroglyphical manner of ſpeaking uſual to all other Philoſophers) I now ſay is that Univerſal Centre of the Earth, Air and Water.

Out of a ſpiritual incorporated deſire of the love of whole Nature, God, on the ſixth day, out of a ſpiritual incorporated deſire of loves, would have him to be as it were a concentrated Body and Compendium of the whole Univerſe. In this ſixth light, all the harmonies of all the properties, by a divine moving within themſelves, gave their conſent and harmonious accord, to produce one Centre, and one Light out of their ſweet concord and friendly wedlock, and with an unanimous counſel, as I may ſo ſay, decreed, conſtituted and confirmed this Centre, their King, ſuſtainer and conſerver, and gave him full power and an eternal empire. But the

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Divine

Divine Power, above the ordained laws of Nature, plainly by a new manner, or as it were by a new ordination or creation, made this Center corporeal in his own Image, according to his own Form and Similitude, as it were, God of God, to his own glory: That Man for whoſe ſake all things were created, that in five days ſaw the light, might be the God and Lord of all elementary and created things, only God alone ſhould be his Lord.

Thus God placed Man in the middle, between that which is ſuperiour, and that which is inferiour; and did inſpire into him (by the word *Ruach Elohim* noted in the Hebrew Book) through the two noſtrils the breath of a twofold life, one whereof was the breath of the eternal word of God, or of the eternal life: the other was the elementary and aſtral airy breath, or ſpirit and word of time.

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Both

Both these infused powers of life in Man divided themselves so, that each formed and possessed its own Center to it self, which was the continual will and desire of each of them after its first original or primordial nature. Both of them desired its Mother from whence they proceeded, and each desired for her self to be nourish'd by her essence. So the Will as the Father did generate in the Lifes Center for himself, the Appetite or Desire as his Son and Offspring; from both which the Will and Desire did proceed the Spirit as the power of living, by the attracting and breathing nature from God and the Airy world.

But the Body of the Element did also produce out of their properties, the Center, the Will, the Desire, and Power of attracting out of its Mother (the Earth and Water) and out of it desired to quench its thirst, and suck her Breasts; he eat therefore

fore and fill'd himself with her, containing in himself a triple triunity in one body of Man, and living in this manner, that Man might be an Image of God after his likeness.

But yet the Center of the Body, Spirit and Soul were not compelled by any necessity, to fill and satiate themselves from the Water, Air and Earth; but the highest liberty of Will was left unto them after the likeness of the Free-will of God. It was free to the good, lucid, pleasant, sweet will, which took its beginning from the pleasant meekness to contract it self, and diffuse it self, in and through all circumferences, over which, as their Center and Ruler, she held her Empire: Yea it was lawfull and free to him to divide himself more or less, as it pleased him.

He could also without any thing oppoſing him, by a too ardent, strong

ſtrong and vehement motion of his Seed, and out-going powers from himſelf, produce in himſelf another ſharp peſtilent appetite, and malignant deſire after a ſharp, auſtere, and venemous food.

He could alſo ſhut his mouth and appetite, by not attracting that aliment which was neceſſary for him.

But it would be too long and large here to tell, what was the nature and condition of that food; and how at that time *Adam* and *Eve*, by a power and hurtfull pleaſure did eat together, and dyed that death, which in heavenly natures happeneth in a heavenly and ſpiritual manner.

It is alſo not our buſineſs here to relate, how they fell in their Will, and kept as it were impriſoned the Appetite and Power of the good, which they receiv'd from the higheſt good and made it unfruitful, and how they

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they closed, obdurated the mouth of their soul, and choaked the very good, exerting it self in them, because the lamentable condition of them both, O! alas! maketh it sufficiently known.

But not only the Soul in *Adam* and *Eve* did undergo the deplored condition of death; but being all were knit together in one Body, the burning fire of the Soul kindled also the Spirit and Body, the Spirit and Body did infect the Air, Water and Earth, and compell'd them to consent, and precipitated them into that miserable condition with themselves; because the Body and Spirit were the Center and Universal Heart, and held the potency of their Imagination in their Mother, the Air, Water, and Earth, it was of necessity it should so come to pass.

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Like as in this time, when the Heart in the Body is ſick the whole Body is ſick and ſuffers pain. When ſelf-deſires go forth from the Heart (according to the word of God) all things pertaining to that Man contract thence ſome impurity. Yea ſometimes for the Offences of the Heart all the other Members ſhall be afflicted, although they have done nothing but a forced duty, and by a neceſſary obedience. After the ſame manner the Earth ought and yet muſt bear, for *Adam*'s ſake, the horrour of the curſe. But let us not expatiate too much in the Field of Theology. We muſt return to Natural Philoſophy.

I have affirmed that Man is the Center and Compendium of all created things; to him before the Fall all things in this World were obedient, through the force and power of his Imagination, which he exerciſed

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ciſed from the Center into all his Circumferences. But as the Devil, through the malignant force of his Imagination, loſt the right and power of the good Imagination in his firſt Kingdom (this our World) ſo *Adam* who was conſtituted by God in the place of the lapſed Angel, which then aſſumed a groſſer ſubſtance through the fall of *Lucifer*, who rendred that place of a groſſer ſubſtance, by the like falſe and malign Imagination, deſtroyed and loſt the firſt or ancient power of the good, and the right of the Divine Nature.

His imagination in this time and ſtation is odious to nature and abominable, neither hath it any ingreſs, ſo nothing is left remaining to Man but a miſerable Body, which with its Spirit is heavily, or with grief ſuſtained by nature. He has but a weak and ſlender power even to this

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day given to him, through his judgment, reason, and labour of the body to bring some things in nature from worse into better, and from better into worse, and by this means to make some particular and gross mutations.

The Natural man therefore doth draw the Vital Spirit from the Air, Water and Earth in a twofold manner, from beneath and from above. From above by the attraction of the Air, or his respiration, he enjoyeth the spirit, power and breath of the out-flowing and out-going word; to wit, the gale or out-flowing spirit of the Air, and turneth it into his nourishment; but from beneath he partakes of the Flesh and Blood of the World. The Flesh of the World, Animals, Vegetables and Minerals afford; the Blood the Water affordeth; the quintessence and spirit, or most subtle breath and

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higheſt outgoing power of this Fleſh and Blood Man enjoyeth. That Spirit with its ſpiritual Salt doth not only refreſh and nouriſh the Spirits of Men, but from it alſo the Alchahiſtical diſſolving power of the ferment in the Stomach derives its original: the other parts of the Body do alſo take their ferment from thence; ſo the Fleſh and Blood of all the Macrocoſm, receiving a kind diſſolution in the Humane Body, by ſeparating and preparing, do afford and yield his Salt, to the preparation of the Fleſh and Blood of the Microcoſm; ſo that the thirſty and hungry particles of the Microcoſm do eagerly deſire and imbibe it; but the excrementitious outſides do find their egreſs through the emunctories of the Head, the pores, parts, and clandeſtine exits beneath and above.

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Here if thou canſt from the inferiour parts of the World draw out the inward Centre, or Salt of Nature; or from the ſuperior, the Heart or Center moſt of all hidden, thou ſhalt be to me *Magnus Apollo:* But greater yet will I admire thee, if thou canſt find out the Aſtral and Central Salt of Nature in abundance and great plenty united in one thing as in Man. If thou knoweſt this, I will confeſs that thou poſſeſſeſt natural wiſedom; and I promiſe thee, that with this light thou canſt unlock the moſt hidden and recluſe myſteries of Nature, and make familiar to thee hidden treaſures.

He that hath the knowledge of the Microcoſm cannot long be ignorant of the knowledge of the Macrocoſm. This is that which the Ægyptian induſtrious ſearchers of Nature ſo often ſaid, and loudly pro-

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proclaimed, that every one ſhould know himſelf. This ſpeech their dull Diſciples took in a moral ſenſe, and out of ignorance affixt it in their Temples. But I admoniſh thee whoſoever thou art that deſireſt to dive into the inmoſt parts of nature, if that which thou ſeekeſt thou findeſt not within thee, thou wilt never find it without thee. If thou knoweſt not the excellency of thine own houſe, for what doeſt thou ſeek and ſearch after the excellency of other things? The univerſal Orb of the Earth contains not ſo great myſteries and excellencies as a little Man, formed by God to his Image. And he that deſires the primacy amongſt the ſtudiers of Nature, will no where find a greater and better reſerve to obtain his deſire, than in himſelf.

Therefore I will here follow the example of the *Ægyptians*, and from

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my whole heart and certain true experience proved by me, ſpeak to my Neighbour in the *Ægyptians* words, and with a loud voice now proclaim. O Man know thy ſelf; in thee is hid the treaſure of treaſures: Thine it is, by the external breath in the Air, to enjoy that breath of the Firmament, which the wonderfull *Aſtrum* attracting from the ſupercœleſtial Waters hath breathed into the middle region of the Air, where it by the motion of the Air, ſuffers it ſelf in the Air to be coagulated and incorporated with the Air.

Thou, O Man, art he who thro' the Air enjoyeſt the breath and power of the Water and Earth, and in thy ſelf enjoyeſt both the Elements and makeſt them one; and thy ſelf not knowing what a treaſure thou haſt hidden in thee, from the coagulation and conſent of theſe

powers,

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powers, produceſt an eſſence, called by us the expert, the great and miraculous myſtery of the World, that is the true fiery Water *Eſch-va-mayim*, *Haſcha-mayim*; yea it ſurmounts in its power the Fire, Air, Earth, and Water; for it diſſolves and radically incrudates the mature, conſtant, and very fixt fire, abiding maſs and matter of Gold, and reduceth it into a fat and black Earth like to thick Spittle, wherein we find a Water and the true Salt, deſtitute of all ardor, vehemency, and corroſive nature of the Fire. There is nothing in the whole world to be found which can doe this; nothing is ſhut to it; and though it is a precious thing, more precious than every thing, yet the poor as well as the rich has it in the ſame and equal plenty. The Wiſe men have ſought this thing, the Wiſe men have found it: *Her-*

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mes of this thing compoſed his twenty and eight Books, and theſe Books I have ſeen with theſe Eyes, and the Wiſe men of the new World have them, and keep them in their own hands without any mixture of falſhood. And you my Friends ſeek this in divers things, but perhaps none of you have known its ſecret receſſes where it is hid, or have found its ways, and can tell what ſhape it ſhall be of, if at any time he chance to ſee it.

But it is (I tell you the ſimple and plain truth) the Spiritual Water, and Watery Spirit, the Water of Life, which *Adam* and *Eve* brought out of Paradice with them for their conſolation, and which by their Offspring they left to poſterity. O noble Water! lucid and ſweet: O deſpiſed Water! obſcure and bitter: O Water comforting us till death. This is that Corner-

ſtone,

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ſtone, which the wiſe builders, the great Phyloſophers, and expert Maſters of *Alchymie*, and of *Iſrael*, from unskilfull ignorance neglecting rejected even to this day.

Sometimes at length open your Eyes O mortal Men, with your whole heart love God and your Neighbour; pray in Humility and Meekneſs, that the Lord would be gracious to you, and turn the darkneſs of your Mind into Light. In theſe words I have openly ſhewed the way; and to theſe I will add over and above this further Explication.

The World, in which the matter of the *Sophy* is nigheſt and beſt to be found, is Man; the higheſt Artifice is in him, his metalline Mine is to be opened the tenth time, the Braſs which there is dug is the beſt and worſt in Nature, the Water moſt precious and moſt vile, the Water

and

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Earth together, and always in themselves joyned with another thing; the Son, Birth and Seed of the moſt pure Bodies is born in Man for his profit and neceſſity, its name is *Teſſa.*

If by your induſtry you have found your matter, ſeperate the pure from the impure, without fire or admixtion of any other thing; prepare a Virgin-earth, which ought to be without Odour, without Taſt, without Colour, ſeperate from that the Central Salt, the Microcoſmick Vitriol, the Philoſophick *Venus*, the Mercury of the Microcoſm, the Philoſophick *Luna*; purifie and produce out of it a Son more noble than his Parents.

Then thou wilt ſee the cauſes and reaſons that impreſt the *Egyptians*, that they gave the Signature of *Luna* and *Venus* to Argent Vive, why they put beneath the ſign of Copper,

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Copper, the character of *Luna* above.

The uppermoſt or Aſtral Salt is moſt volatile, ſweet, and ſhines and gliſters like pure Silver, and its nothing elſe than the Silver of the *Sophy*, and the Mercurial Saline Spirit. But the central Salt is a Vitriol of infinite, wonderfull and ineffable Virtue, which coagulates the Argent Vive, and changes it into pure Silver. But *Venus* is incloſed in *Saturn's* Veſtment, from which ſhe muſt be freed, that ſhe may appear Naked in her Beauty to the Eyes of the Artiſt.

From theſe two kinds of Salt all the Metals are generated, and there is the ſame reaſon of the Microcoſm, as of the Macrocoſm.

So I have ſhewn you the Metalline Mine in your own Body, and have demonſtrated to you how out of it, with the addition of no other thing,

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thing, you may prepare Gold, Argent Vive, Copper, Lead, &c. I ſhew you the way which I my ſelf have gone; for I have ſeen with a moderate and due fire produced out of this matter, the medicine of the ſick Minerals and Animals, concerning which ſo many Books have been diſperſt about.

Whether the ancient or modern Phyloſophers have gone in this way, it's not my buſineſs now to diſpute. I ſeek no ones teſtimony, no ones refutation; It ſuffices me as a poſſeſſor of the Art to need neither the living nor the dead. Experience it ſelf hath made me a Maſter, and hath made a certain thing more certain than was needfull for a Maſter, to have brought to light the truth of Nature.

Verily I ſhould rejoyce, if they had obtain'd their end by another matter; for ſo I ſhould believe the divine

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divine grace, through my Prayers and Induſtry of ſeeking, had opened to me a new and heretofore unknown Miracle of Nature. For my Salt of Nature by artifice regenerated out of my matter, hath perform'd the ſame things, which the *Arcanum* of the Ancients is believed at any time to have performed. Therefore he that will follow me, muſt beware of Coſts and great Labour: If he find the tenth opening, and the matter, Nature it ſelf without manual operation will help him, and make him poſſeſſor of the wonderfull earth; only let him follow Nature, and conſider its operations, all things are little, eaſie, and of no Coſt.

But how to go forward after the poſſeſſion of the true Philoſophick *Mercury*, in the knowledge of which many are deceived, thinking the *Mercury* of the Philoſophers to be the

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the Salt of Nature regenerated, is not my work now to write, because I write to Philosophers, not lovers of Gold.

Therefore in the first place learn the wisedom of the Soul; which if you find, all will succeed prosperously, and according to your wish, and your hope will not be frustrated. From her cometh every good thing, and infinite riches are in her hand. If thou findest the true Centre of Man, other things of their own accord will flow in.

Whosoever thou art take in good part this my admonition and follow my experience, unless thou wilt be a fool with the common multitude: follow others if thou wilt, and read their obscure style and veiled speeches. Not one of them all hath used that fidelity towards their Neighbour as I have. Never any, in such perspicuous words, hath made the won-

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derfull matter to be drawn out of Man so manifest. They may compare their Writings with their Books, whoever will may bend their words to his own meaning: But yet whosoever will write better and clearer things, I will be thankfull to him. I have received the truth freely from God. In communicating of it I fear not the curses of the Philosophers, for I have learned nothing out of their Writings. I commit this little Book more clear than the Sun to the Divine most wise Providence: For he onely gives wisedom to the wise, and understanding to the prudent. Things occult and deeply hidden he reveals. He searches the profound abyss of darkness by his Spirit in us, from which light alone all is derived.

I give thee thanks O God my Father, who hast bestowed on me wisedom, and hast revealed that thing

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thing to me, for which I prayed to thee. Illuminate the eyes of all men, who love thee with a pure heart, that they may glorifie thy Name.

To the Tri-une God, the great merciſull Father, the Son and Spirit, from whom alone floweth all truth, light and wiſedom, be honour and praiſe for ever and ever.

Help O Lord thy Servant by *Jeſus Chriſt.* Amen.

Let things tranſitory give place to eternal. Here we ſee in a glaſs, and know through a cloud, but then we ſhall ſee him as he is.

O how vain are things which affect the Senſes, compared with thoſe which make the Soul happy, that he may live for ever with his Saviour!

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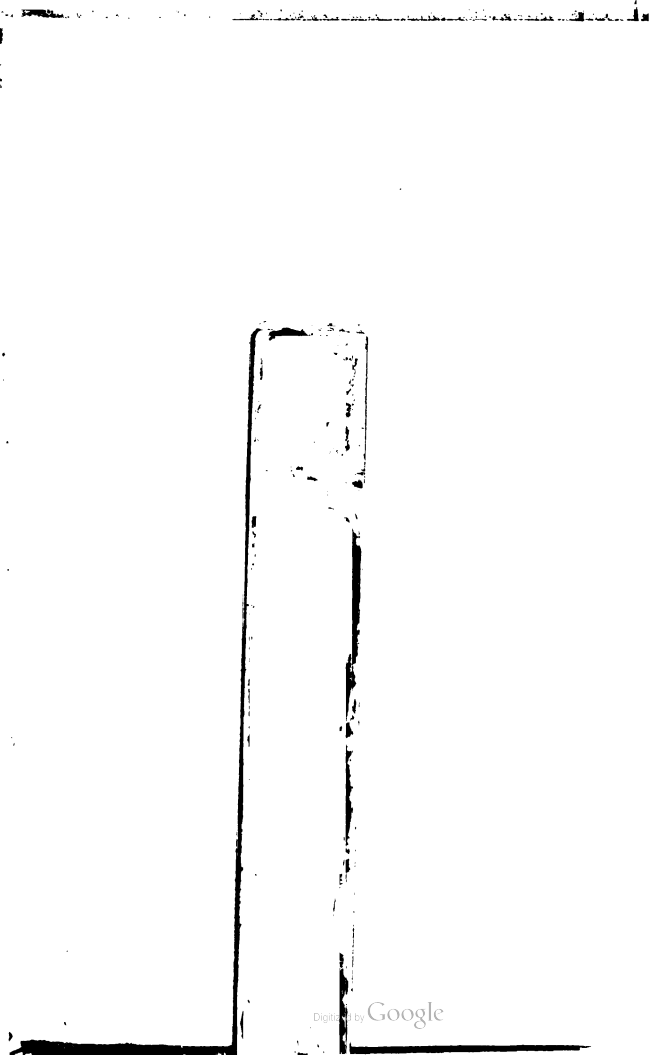
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